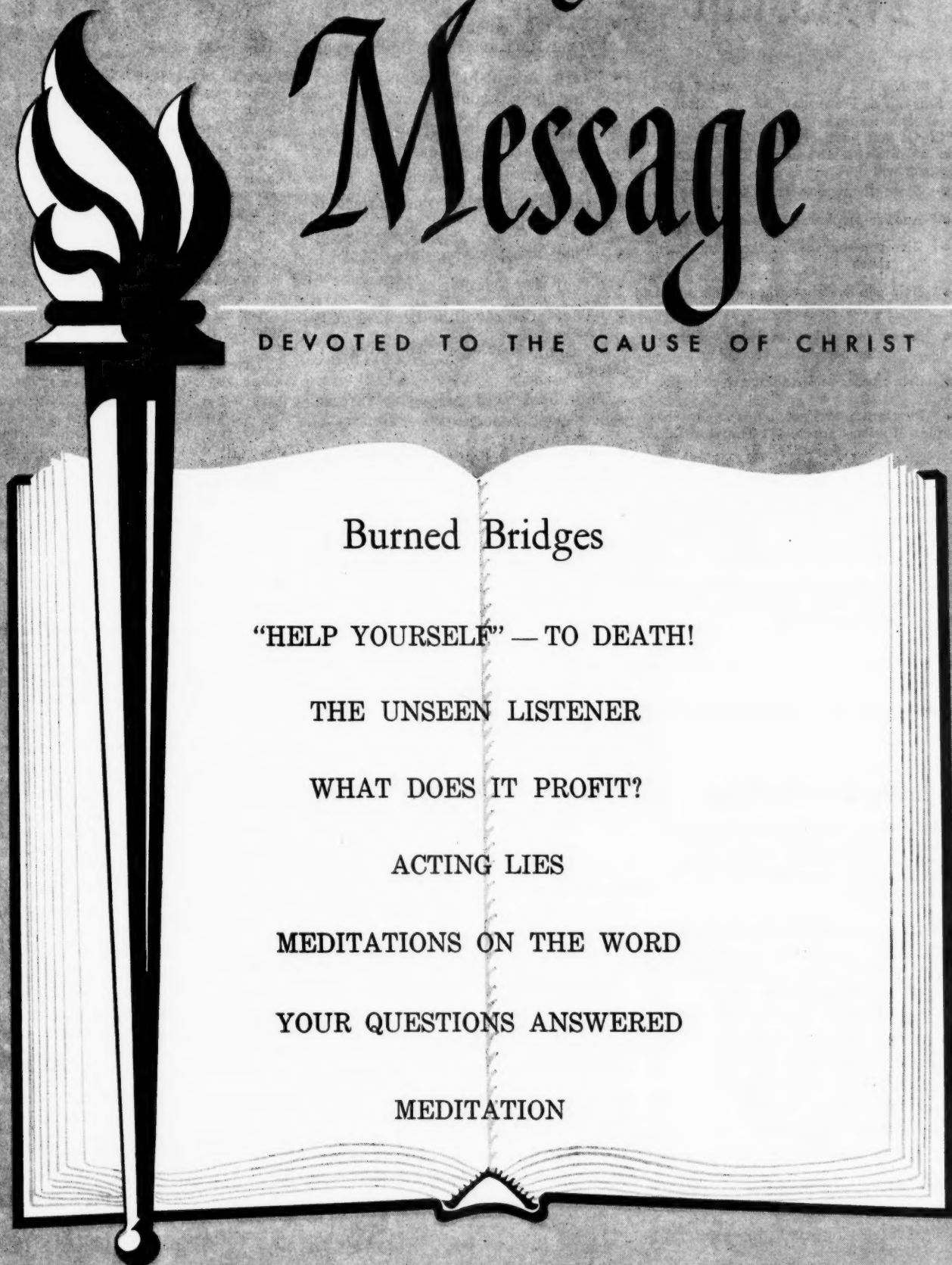


Megiddo Message

DEVOTED TO THE CAUSE OF CHRIST



Burned Bridges

"HELP YOURSELF" — TO DEATH!

THE UNSEEN LISTENER

WHAT DOES IT PROFIT?

ACTING LIES

MEDITATIONS ON THE WORD

YOUR QUESTIONS ANSWERED

MEDITATION

Megiddo Message

Vol. 46, No. 5 March 7, 1959
Kenneth E. Flowerday, Acting Editor
A religious magazine, devoted to the cause
of Christ and published for the dissemina-
tion of Bible truth alone. The MEGIDDO
MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life
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LETTERS

Help in Molding

Dear Brother:

We were pleased to receive your good let-
ters and each had some thoughts to help in
the molding process.

In order to be molded into entire conform-
ity to His will, we must be pliable in His
hands and this pliability is more quickly
reached by yielding in the little things than
even in the greater. If our one great de-
sire is to follow closely, we will be able
and willing to say a firm and earnest "Yes,"
to all His commands whether small or great
for it is the shortest and only road to the
full reward.

Are we all eager, anxious every day to
gain the things that pass away instead of
cultivating anxiety for lasting things?

What does anxiety for temporal affairs
do? It does not empty tomorrow of its prob-
lems, but it empties today of its strength.
It does not make you escape the evil; it
makes you unfit to cope with it when it
comes. It does not bless tomorrow and it
robs today. This could be what Paul was
talking about in Phil. 4: 6, "Be careful for
nothing," not to be too concerned about the
temporal.

Oakland Park, Fla.

G. W. S.

The Bible, a Joy

Dear Sister:

The days are fast slipping away and each
day brings us ever nearer to the approach-
ing of our future King, "Christ Jesus." How
true is Ps. 37: 4, "Delight thyself also in
the Lord; and he shall give thee the desires
of thine heart."

When we read our Bible, meditating on
God's Holy words, it becomes a delight to
our hearts. The former things we used to
read hold no interest for us. The Bible be-
comes to us a joy, not something to be en-
dured, for it holds the promise of what is
to come for those who wait upon the Lord.
Ps. 37: 34, "Wait on the Lord and keep his
way and he shall exalt thee to inherit the
land: when the wicked are cut off thou
shalt see it."

Carrollton, Ohio

M. W.

Satisfaction

Dear Sirs:

I have enjoyed reading your MEGIDDO
MESSAGE. It has given me a great deal of
satisfaction. Thank you.

Camden, N. J.

Mrs. A. R.

Deceased

Dear Friends:

Dad (Ernest Ringle, Wausau, Wisconsin)
passed away last month, Jan. 25, Sunday
morning at 8:00 o'clock.

He started to fall on the 12th of January,
and slowly fell asleep.

Edgar, Wis.

Mrs. M. R.

Burned Bridges

THE Christian life demands resoluteness, an unwavering determination to carry its faith and purpose to a successful finish. The transition from a man of the flesh to a new creature, a man completely led by the Spirit of God, is a major undertaking. Much more than a good start is needed to accomplish it.

A terrific force must be released to lift a rocket from the ground and start it on its voyage toward outer space, but it would soon fall to the ground of its own weight if its continuity of motion depended upon its initial surge of power. The thrust must be continuous for the rocket to stay in motion at least until it gets well out of the range of the earth's attraction. Now the gospel is the power of God unto salvation, and a mighty power it is; but the man seventy-five years old hardly could expect to be forced on and on, and into the Kingdom of God, on the strength of a deep and profound impression received in his late teens, if during the intervening years he had done nothing to add to his store of faith and determination.

Peter outlines the plan for generating and maintaining power in the divine life. It comes by adding all the Christian graces. Knowledge comes near the head of the list, and it is proper that it should. Knowledge forms the groundwork, the foundation upon which the spiritual structure can be erected. Hence, the suggested program is: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Peter 1: 5-8).

Naturally, man is unstable, "double minded," inclined to halt between two opinions; he tries to serve God and mammon at the same time. One moment he may be full of faith; and the next, doubt and uncertainty may fill his being. For this reason we must set to the task that we have chosen for ourselves with all the vigor of our body and mind. We must so build ourselves up that we can say with Isaiah: "I have set my face like a flint, and I know I shall not be ashamed" (50: 7).

One of the safety measures we could employ to advantage is to burn all bridges behind us as we progress. Once we make the decision to work for eternal life, we should sense the need to draft into service all possible assistance. Let us assure ourselves that the journey will not be easy. The way is long, the terrain rough, and the road always ascending.

The flush of enthusiasm which accompanied our initial decision to enter the race may not always remain constant, and we should prepare for such an eventuality. There are bound to be times when the shadows will cross our way. But this precaution to burn all bridges behind us is a step that can be taken when our spirituality is at high tide. This will make back-tracking the more difficult. Military commanders often have made use of this safeguard. It makes retreat the more hazardous, and at the

same time harder for the enemy to steal up behind and attack from the rear.

Burned bridges can also be of two-fold advantage to the Christian. It is a safeguard against returning to old habits and sins, and a definite break with his past renders it more difficult for the old sins to fasten themselves on him again. But for one to break off an old sin reluctantly, or only halfheartedly, with the mental reservation that should the sacrifice prove too great, or the price of self-abnegation too high, he would take it up again at a later time, certainly is not burning the bridge behind him.

Too often we have done just this.

When the Children of Israel departed from Egypt they thought they had burned their bridges, and rejoiced to think that never again should they have to see their Egyptian taskmasters. After their miraculous Red Sea crossing, they joined with Miriam in a song of exultation for their deliverance: "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea" (Ex. 15: 21). Yet they had not burned their bridges at all, and in less than a week were murmuring because the water was bitter, and before a year had passed, they were ready to make themselves a captain and return to Egypt. And too often this has been the case with us. As the glories of eternal bliss have been pictured, many times we have felt the surge of determination forcing us onward and upward, yet in the humdrum of ordinary days, or in sin's bewitching thrall, we have allowed our zeal to flag and failed to maintain the spiritual glow.

The sinner in Jesus' parable (Matt. 12: 43-45), who, in an attempt to reform his life and separate himself from his former associates, made a good start; but failed to burn his bridges completely. Upon returning to his old place of abode, he found it swept and in order. But feeling uneasy in such a wholesome atmosphere, he resumed his degenerate life, going into evil deeper than ever before; and so the "last end of that man was worse than the first." "Evil communications" always "corrupt good manners." Our only safe course is to follow strictly the advice of the Wise Man: "My son, if sinners entice thee, consent thou not" (Prov. 1: 10).

The Apostle Paul showed that he had burned his bridges, when he said: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13). When the light, shining above the noonday sun, struck him to the ground, he "conferred not with flesh and blood" but was immediately obedient to the heavenly vision. He severed every connection with his past. He forgot and banished completely from his mind the aspirations that he had cherished as a young Pharisee. In his preaching, he held in abeyance his natural tendencies to please men, for he knew if he pleased men he could not be the servant of God.

The eleventh chapter of Hebrews might be said to be a page from the Almighty's Honor Roll, bearing the names of some of earth's most illustrious sons and daugh-

ters—men and women who are destined to fill places of honor in God's new order. And one of the qualities that has placed their names there was that during their lifetime they had burned all their bridges, and they did it voluntarily. We read: "Had they been mindful of the country whence they came out, they might have had opportunity to have returned." But they avowed they desired a "better country, that is, a heavenly; therefore God is not ashamed to be called their God: for he hath prepared for them a city" (Heb. 11: 15, 16). They sought a heavenly city, and in doing so, preserved no link with their former life.

Lot's wife is the classic example of those who fail to burn their bridges, and the dire consequences of such a failure. The angel of the Lord hastened Lot, his wife and two daughters, away from Sodom and Gomorrah before the fire of God's judgments should descend upon those wicked cities of the plain and destroy them. The angel straitly charged them: "Escape for thy life, and look not behind thee." Lot's wife started as commanded, but one longing backward look revealed her unburned bridge. It cost her life. Let us never forget Jesus' warning: "Remember Lot's wife."

During the early days of labor unionism a workman in a plant who refused to join the union was derogatively styled a "scab." The union's explanation of the origin of the "scab" ran something like this: "After the Lord had finished making the snake, the lizard, and the bed-bug, he had a little material left over, and from it He made the 'scab.'" No one believed this, of course; however, the Lord's classification of the turn-coat, the back-tracker, the man who fails to burn his bridges and keep them burned, is not very flattering.

Peter classifies the backsliders, those who failed or refused to burn their bridges after having escaped the world's pollution, in nauseating terms: a dog returning to his vomit, a washed sow to her mire wallowing. Such an individual frees himself from many of the corroding evils that formerly held him a slave, but he doesn't keep at it; he lacks stability. Giving up the fight, he goes backward and not forward.

Degrees of Backsliding

External appearances can be deceiving. Some people can disguise their attitude more easily than others. Demas openly forsook Paul because he loved this present world. Solomon admitted that he had degenerated into an "old and foolish king who would no longer be admonished." But all backsliders are not so frank about their attitude. Jesus spoke of the evil servants who were saying in their hearts, "My lord delayeth his coming," and who were beginning to eat and drink with the drunken. If we allow our minds to waver, or allow the slightest degree of doubt to exist in our hearts as to the certainty of Christ's coming, we have not burned our bridges, and may, in the hour of trial, decide to return to our old life where we will not have to be so different from the world, where we will not need to be so careful about what we say or do, or of what we read, or of our attitude toward others; and where we will not have so many sacrifices to make. But each such surrender detracts from our spiritual stamina, and lowers us in the esteem of the Almighty. Our bridges were not burned, in accepting the narrow way we made some provision for the flesh.

Jesus said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9: 62). It shows that we lack stability; we do not have the quality to succeed. It is not the start in the Christian race that singles out the winner, but the faith and endurance to keep going on and on over the long stretches of the track that determines who will be the winner. "If thou faint in the day of adversity, thy strength is small," said a spokesman for the Eternal (Prov. 24: 10).

How Can We Be Certain We Will Hold out to the End?

Even after our bridges are burned, it is always possible to rebuild them again. It is a thing that we are sternly forbidden to do, yet the natural mind will do it unless prevented from doing it by an iron will. Paul said, "If I build again the things which I destroyed, I make myself a transgressor" (Gal. 2: 18). We should do everything within our power to build spiritual strength. We should talk faith, think faith, act faith. We should read the things that will build up our faith, and read nothing that will tear it down. A man must first be persuaded in his own mind before he can persuade others, therefore the faith-building steps must first be taken in our own minds. To accomplish this, let us consider and reconsider the evidence. Let us go over again and again the things which God has foretold, and which have been fulfilled or are being fulfilled.

We should go over in our minds the short-term prophecies that were fulfilled during Bible times, also the longer range prophecies which are projected in the Bible and their fulfillment related in the Bible or upon the pages of history; and that will build our faith to believe that the still longer range prophecies will likewise meet their fulfillment. Among the short range prophecies that were fulfilled there was the prophecy of a flood foretold 120 years in advance; the departing of the Children of Israel from Egypt foretold some five hundred years in advance; the prophecy of the termination of the kingdoms of Israel and Judah a century or more before their termination; the foretelling of the seventy years of captivity before that captivity began; the rise and fall of four world empires when only the first of these was in existence.

Daniel foretold the birth of Christ more than 483 years before He was born, also foretold Christ's death at the hands of the wicked Jews. Jesus foretold the destruction of Jerusalem and the dispersion of the Jewish people among all nations thirty-seven or more years before it happened. Paul foretold the development of the "man of sin," and that mankind would be completely turned away from the truth to fables when that dreadful power was only in its infancy. The Prophet Daniel had already foretold this.

Then among the longer range prophecies that we should canvass in our minds is the prophecy of Moses regarding the curses that should come upon Israel if they persisted in their rebellion, even pin-pointing it with the prophecy that the mothers would eat their own children in the dire circumstances they would be brought to, and that they would be sold into slavery in such numbers that the slave-market would be glutted with no one to buy them. These two prophecies were fulfilled most accurately.

There is the prophecy regarding the great advance in

the war-making potential of the nations of the earth, that they would be crying peace and safety, and at the same time preparing for war at a gigantic rate. Both of these forecasts have been fulfilled in recent years.

Taking notice of these fulfillments cannot fail to reassure us that the yet unfulfilled long range prophecies will most certainly meet their fulfillment. The forecast by the angels at the time of Jesus' ascension, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" (Acts 1:11), will literally meet its fulfillment. He will come again; He will come with power and dominion; He will come as Judge, Conqueror and King. Yes, and Christ will bring us our reward (Rev. 22:12).

Then we must talk faith. We should not let even a shadow of doubt appear in our conversation with others. It will do them harm as well as ourselves. Let us be convinced of the truthfulness of our hope. Even though we have waited long, let us say with Job: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Let us say with Moses, speaking for the Eternal: "All the earth shall be filled with my glory"; or with the Psalmist, again speaking for God: "Why do the heathen rage and the people imagine a vain thing? yet will I set my King upon my holy hill of Zion"; or with Isaiah: "They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint"; or with Enoch: "The Lord cometh with ten thousand of his saints"; or with Malachi: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings"; with Jesus: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping"; or with Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Let us say with the author of the book of Hebrews: "For yet a little while, and he that shall come will come, and will not tarry"; or with Peter: "Nevertheless the day of the Lord will come as a thief in the night," and keep urging ourselves on to be ready for it when it arrives. Brethren, the day of the Lord *will* come. The fact that it has not come yet is no sign that it is not coming. That Day will come, and let us get ready for it. So let us act faith; let us show by our everyday walk in the strait, narrow way that we believe it is coming, and that we are going to hold on steadfast until it comes.

Then our decision must be backed by determination. In the sixth century a missionary named Columba set out to evangelize northern Scotland. The adventure, because of the ferocious Picts who lived there, was dangerous. Columba and twelve men sailed to the nearby island of Iona. The first thing they did was to bury their boat. Those men heaping rocks and stones on their boat were burying their fears and building a monument to faith. It showed their wryly realistic appraisal of their own weakness. At the same time it showed their resolute faith in God's power. Trust themselves with a seaworthy boat? They knew that so long as there was a way out, they might sometime be just weak enough to take it. They *knew* their fears. But they were not content with them. They took the decisive step to outwit anxiety. They burned their bridges behind them.

Paul kept his faith in lively exercise. He was enthused and inspired by his sublime hope. We hear him saying: "Wherever I go, thank God, he makes my life a constant pageant of triumph in Christ, diffusing the perfume of his knowledge everywhere by me. I live for God" (II Cor. 2:14, Moffatt). Even though for the time he knew that he had not yet apprehended, he had not yet fitted himself to capture the prize of immortal life, yet he left no place in his life for doubt or indecision. He didn't say to himself: "Oh, I know I can never make it. It just isn't in me to keep every commandment of God. I know I cannot do the whole work." No, indeed, such faith destroying thoughts found no place in Paul's determined mind.

Paul knew what he wanted, and he knew how to get it, and he was not reluctant to make his determination known. He asks: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. Then he spoke forth his determination: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

Our beloved founder, Brother Nichols, gave the proper formula for burning our bridges in his "General Letter to All the Churches," written February, 1894. He said, "What a rich boon the All-wise, Omnipotent God has held forth as an inducement for us to faithfully serve and obey Him! And then to think, all we do, every good deed, will be set down to our account—we the ones to reap the benefit of our service; also to think the benefit will be unending in its duration, far above all we can ask or think in its wonderful volume of glory, joy and light! This thought should cause every nerve to spring into action, with a determination to completely render our bodies and minds a living sacrifice. This work can be done, but not by half-way workers; it will be absolutely necessary for us to throw our entire being into the work, without any reserve, in order for us to be successful in accomplishing this grand and noble work which alone can yield us life, glory and happiness in the good time to come.

"There is immediate need for every one to be aroused and enter into a more critical examination of self, so that the weights can be discerned in order to lay them all aside. Yes, dearly beloved brethren, in the fear of Jehovah and a love of future life and glory."

We can draw a further lesson from the satellite launching rocket which we mentioned at the beginning of our sermon. It takes a tremendous thrust to start the rocket rising from the launching pad. This first rocket engine drives the rocket some ten miles above the earth. Rocket No. 1 then, burned out, drops off, and rocket No. 2 takes over and forces the rocket another 150 miles or so into space and detaches itself. Rocket No. 3 then takes over and thrusts the satellite still higher and curves it into orbit around the earth, accelerating it to an approximate speed of 2,500 miles an hour. If the rocket functions as intended through the first three stages, the satellite gets far enough into outer space to be nearly free from the earth's gravity, and may orbit the earth for months or perhaps indefinitely.

Now while the life seeker can never get completely away from the pull of the earthly while in mortal life, the closer he gets to God, the easier it will be for him to keep himself unspotted from the world, and the danger of his ever being drawn back into the broad way to destruction will be greatly reduced. By becoming so accustomed to doing good that doing evil will be absolutely abhorrent, is the surest way for us to burn our bridges.

It is said that habit is a good servant but a bad master. Throughout the life of a Christian good habits have been the cornerstone of perfection of character. The lessons in right living that we impress repeatedly upon our minds become habit, so that we follow the right course automatically in routine matters, leaving our conscious mind free to discern between good and evil on things of greater import. To do good can become second nature in the same degree that we formerly were accustomed to do evil.

The habit of burning bridges will have paid profitable dividends to the man striving for holiness, and the good effect of his complete severance or "safety first" plan will carry over beyond Judgment Day. The moment the blissful words, "Well done," have been uttered, a "great gulf" will separate him from fear of harm, fear of death, from distress, from the possibility of sinning, from all the limitations of mortality. The promise is: "Thou shalt forget thy misery, and remember it as waters that pass away." The decision of the Judge has separated the "sheep" from the "goats," creating an impassable chasm with no bridge to span it.

Do we want to break eternally with mortality so we can cry: "O death, where is thy sting? O grave, where is thy victory?" Then let us burn every bridge, break completely with our old carnal nature, and lose no time in doing it.

"Help Yourself"—to Death!

THE Conquistadores had worn out their welcome in the City of Mexico. The death of their principal hostage, the Emperor Montezuma, had ended the truce, and a full-scale revolt was brewing. To avoid being trapped, Cortez decided to evacuate the city, which was built on an island in a wide lake, the only approach being a long, narrow causeway. The retreat was certain to be perilous, and could easily become disastrous.

The dark, rainy night of June 30, 1520, was chosen for the attempt. Before the departure, Cortez opened to his soldiers the vast stores of gold, silver, and jewels, stolen and extorted from the natives. It was theirs for the taking, he told them, as much as they wished; "but remember," he added, "he who travels lightest travels safest."

Their eyes dazzled by the lavish display, the men hesitated between greed and common sense. With many of them avarice prevailed. It was dangerous, they knew, yet here was all this gold—and, after all, gold was what they had come for—they would take the risk. With trembling hands they loaded themselves down.

The events which followed have marked this date in Spanish history as the *Trista Noche*—Dreadful Night. The dreaded assault came, and in force. Their only portable bridge for the gaps in the causeway wedged and useless at the first crossing, beset from both sides by hordes

of Indians in canoes, they fought their way, foot by bloody foot. Poorly armed but reckless of their lives, the native warriors by sheer force of numbers hurled many of the detested invaders from the slippery embankment. And many a luckless Conquistador, cumbered with armor and burdened with gold—gold, once so dazzling and desirable but now an accursed, destroying thing—sank to his death in the black water with the words of his commander ringing in his ears,

"Remember, he who travels lightest travels safest."

.

In obedience to the word of the Captain of our salvation, we are fleeing out of Babylon, the city of confusion. The sole avenue of escape is narrow and difficult, the foe is alert, and the perils which lurk in the surrounding darkness and storm are as real as those of that awful night of long ago. The temptation may be strong to carry with us some of the treasures of the doomed city, and our Captain gives us that privilege, if we have no better judgment, but with the solemn warning that they will prove our undoing. "He who travels lightest travels safest."

In spite of this caution, many who have enlisted in His army will stubbornly burden themselves with the works of the flesh, the evils enumerated in Mark 7: 21—23 and Gal. 5: 19—21, blindly ignoring the absolute certainty that when they come to the swelling of Jordan these glittering treasures, however attractive, will suddenly lose all their seeming value and become a millstone around their neck, drowning them in everlasting destruction. These things cannot be dropped at the last moment; now is the time to leave them behind, once and for all, with never a regret.

Even the smallest weight of sin is too much. "Let us lay aside every weight, and the sin which doth so easily beset us," the great apostle exhorts, "and let us run with patience the race which is set before us." "Make no provision for the flesh to fulfill the lusts thereof" (Heb. 12: 1; Rom. 13: 14). His fellow-soldier, James makes it clear just how much tolerance of sin there is in the law of God: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

MY CREED

I would be true,
For there are those who trust me,
I would be pure,
For there are those who care,
I would be strong,
For there is much to suffer,
I would be brave,
For there is much to dare,
I would be friends of all—
The foe—the friendless,
I would be giving,
And forget the gift,
I would be humble,
For I know my weakness,
I would look up,
And laugh and love and lift.

The Unseen Listener

GENUINE spiritual life is a constant challenge. Are we meeting that challenge with true Christian courage? Can we honestly say we are identified with Christ in that mystical union as a member of His body when we have reluctance in allowing Him to take us out completely to Himself and away from our own self-determined hindrances? Do we have His radiance and vitality of life? Does it shine in our faces and abide in our very souls? Are we bearing a family likeness to Him who is the Head of the House of God?

To be like Him we must do as He commands, as says John, "And hereby we know that we are of the truth, and shall assure our hearts before him" (I John 3:19).

Unless Christ's vital message challenges us to live our lives on a more honest basis, we are losing something which our whole personality would demand if we were fully awake to our responsibilities. Naturally we are tied up to petty things; like Martha, are careful and troubled about many things. Worrying means that we do not trust God in the practical details of life. Do you remember what Jesus said would choke out the word that is sown in our hearts? The cares of this world. Worry is a degree of unbelief, and its cure is obedience to the Spirit of Truth. We fear because we fail to nourish ourselves in our most holy faith.

Moods wall us away from God and our associates. They reveal that we are not Christ-centered but self-centered. The "poor me" inside us is inclined to be so hurt at something or somebody that a good spiritual ear can hear the tears of self-pity just trickling down inside of us. And how charming some "friend" is who sympathizes with us at these wretched times, thereby confirming us in our sin and letting us down to further despair and discouragements. Do we need commiseration from so-called friends at these times? No; we need to remember that moods are sin, and deal fearlessly with them, and honestly.

Spiritual dejection is sin. We may be sure that somewhere we have wanted something which God in His wisdom has forbidden, which He knew we should not have, and we are sulking spiritually. Always we are faced with the need for a more honest view of ourselves, a more critical self-analysis, and the willingness to go forward in obedience to the direction of our Head. Self-consideration fades away in the light of Him who said, "If any man will come after me, let him deny himself and take up his cross daily, and follow me."

If really a part of this body of Christ we know that we are in the light, children of the day, and we have an assurance. This assurance passes from an assurance of death unto an assurance of life. When we have such an assurance as this, how can we any longer live on Grumble Street or Blue Avenue? We know that whatever the law of God says, should not and will not be grievous to one faithful one. When we know the command, how quickly we should obey! God has commanded that we bring every thought into subjection. We cannot be a part of this spiritual body if we are letting our tongue run on every thing that comes along. Our Head spoke not His own words; we must follow His direction.

We ought to meditate on every word; think in the fear of God, and let our words come forth with soberness. It

was recorded long ago that "they that feared the Lord spake often one to another"; and it is also recorded that there was an unseen Listener to all these talks, for we read "the Lord hearkened and heard" (Mal. 3:16). And thus it is today. Do we sometimes fail to realize the Presence of that unseen Listener? Do we forget, as we talk together, that the Lord is listening to each word and tone of His children? Whether we remember or forget, it is always true that the Lord hearkens and hears.

How different our words would have been sometimes if we had remembered that "the Lord hearkened and heard." Surely those unkind words would never have been uttered if we had remembered that "the Lord hearkened and heard." Surely those angry sentences would never have been spoken if we had remembered that "the Lord hearkened and heard." Those grumbles, those doubts, those querulous totes—would they ever have been heard if we had remembered the unseen Listener? But, though we forgot His Presence, "the Lord hearkened and heard."

May we henceforth remember that "Christ is the Head of this House . . . the silent Listener to every conversation," and as we wait for His coming from Heaven, may we so speak that our homeward talks may be helpful to one another, and may they be sweet melodies in the ears of that unseen Listener. May we all heed that word of exhortation which says, "Be filled with the Spirit [Truth]; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:18—20).

DON'T SELL OUT

If God is in the thoughts you think
The words you speak, the deeds you do;
If from the wrong you truly shrink
That with our Lord you may go through;
If you're a light along life's road
That helps your fellow men to see,
Then do not ask to shift your load,
And from your many duties flee.

If God is in the way you take,
Though rough sometimes the pathway seems;
If friends of other days forsake,
And former plans fade from your dreams;
If for your talents men may bid,
And make fair offers for your time,
Think of things that others did
That robbed them of things sublime.

Don't sell your soul and all that's grand
For worldly glitter, wealth or fame,
For when before the Lord you stand
You'll want a noble, spotless name
As one who ran life's sternest race.
Then He who sits on Heaven's throne
Will give to you your rightful place,
And robe and crown you as His own.

—Sel.

What Does It Profit?

AT AIX-LA-CHAPELLE is the tomb of the great Emperor Charlemagne. He was buried in the central space beneath the dome, but the manner of his burial is one of the most impressive sermons ever preached. In the death chamber beneath the floor he sat on a marble chair—the chair in which kings had been crowned—wrapped in his Imperial robes. A book of the Gospel lay open in his lap; and as he sat there silent, cold, motionless, the finger of the dead man's hand pointed to the words of Jesus: "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Truly Jesus knew whereof He spoke when He placed on record those solemn words. Where is the profit of riches, glory and honor if we do not have life to enjoy them?

Let us look to the source of worldly honor and ask ourselves, "Can she fulfill her claim?"

Honor is unstable, and seldom the same; for she feeds upon opinion, and is as fickle as her food. She builds lofty structures on the sandy foundation of the esteem of those who are, of all beings, the most subject to change.

Throughout the history of mankind, honor has played a changing role; many a person has been exalted to high rank and honor at the hand of a king or emperor and for a brief time had lavished upon him many favors, only on the morrow to be brought to nothing through a false report, or by incurring the displeasure of his superior. Others have spent long laborious hours, working, studying and practicing until they were ready to collapse from sheer exhaustion, denying themselves almost every comfort so that they might lay hold on honor, only to find that the Grim Reaper was waiting their hour of triumph. The solemn question tolls in our ears: of what profit were their years of labor and sacrifice?

On the other hand many have enjoyed years of honor and glory, they have seen many of their dreams mature to reality, but of what avail was it when death, with such unalterable finality, snatched them from it all?

Scientists, artists, and victors in every field of human endeavor enjoyed fame, and have been borne on the shoulders of shouting multitudes, their name on every lip, but after obtaining honor, some could not enjoy it because of ill health, or because of unhappy home relations, which blighted their joys of accomplishment. Some after tasting of fame longed once more for the humble, happy home they once had.

Honor is most capricious in her rewards. She feeds us with air, and often pulls down our house to build our monument.

A great writer of merit, realizing the value of true honor said thus: "Honor is like the eye, which cannot suffer the least impurity without danger. It is a precious stone the price of which is lessened by a single flaw, for our own heart and not other men's opinions, forms our true honor."

God gave worldly honor a very low rating when He said in Ps. 49: 20, "Man that is in honor, and understandeth not, is like the beasts that perish."

In most instances man's honor ends in eternal death.

But let us turn our eyes from man's fickle honor and look to the Mighty Creator who can give His struggling children honors that will endure. His treasure house is

overflowing with sure and precious promises, and the loving invitation sounds, "Come my children, enjoy the glories I have prepared for you."

Oh, what a home He has offered us, a glorious future home that will never end, a long sweet rest in glory where zephyr breezes ever blow. A life that will never know a sorrow; no more toil; free from all pain and fatigue; not one disappointment, or death to mar that happy scene; all these will be gone and power, energy and strength will take their place. Sweet comfort will flow like a river and joy like the waves of the sea. There everyone will be ecstatically happy; each move, each turn, every moment will increase our joy and sweet comfort, as we onward move upon this unending plain of eternity.

Mankind have no assurance they will have long to enjoy the fruits of their labor, but how different the assurance of the righteous; to them God says, "Mine elect shall long enjoy the work of their hands."

But do we really know we will have riches and honor and life? Listen to God's answer, "Length of days is in her right hand; and in her left hand riches and honor. She is a tree of life to them that lay hold upon her and happy is every one that retaineth her."

He also promises, "And to make thee high above all nations . . . in praise and in name, and in honor. And they shall return with everlasting joy upon their heads and sorrow and sighing shall flee away."

Let us look to the end of the matter and ask ourselves: "If we had all the honor the world could give what of the ending? How great a price are we willing to pay? Shall we invest our life with the limits of its strength and energy in so fleeting returns; a few numbered days within the measured bounds of this small globe? The same lifetime invested in the service of Him whose power encompasses *all* time and *all* space, would yield limitless joys in the eternity which we should then be worthy to enter.

Are we willing to exchange nothing for everything?

As we meditate on God's promises how we should get enthused over the future we can attain to! have it our meat and drink, morning, noon and night!

Oh, what honor to be bestowed upon frail mortals when those mighty hosts of angels break forth into singing glad alleluias, and "the whole creation is on tip-toe to see the wonderful sight of the sons of God coming into their own."

Then God gives the promise that should fire our zeal to let nothing come between us and that honor He can bestow: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him."

Oh, ye children, lift up your heads and rejoice, for the horizon is aglow with the splendor awaiting His faithful ones!

The measure of a man's worth to his community is the service he performs for it.

Happiness is a perfume you cannot pour on others without getting some on yourself.

ACTING LIES

"JANE, go into the store-room closet and bring me the large blue jar," said a mother to her little girl. Jane put down her books, for she was going to school, and ran to the closet, where the first thing she saw was a basket of large red apples. "I should like one of those to carry to school," she thought, "but I do not know whether Mother will think it best for me to have one"; so instead of asking, she slipped the largest one she saw into her pocket, and covered it over with her shawl, lest her mother should see it. Jane then took the jar to her mother, and carried the apple to school, which proved to be a hard winter apple, unfit to be eaten.

By and by Jane's class in history was called up to recite, and she was quite particular about getting her seat behind the stove, rather out of the way of the teacher's eye. Jane had the History in her hand, with a pencil between the pages of the lesson, and every now and then, watching her chance, she peeped into the book, but when the teacher glanced that way she looked up as innocently as could be.

School was dismissed a little earlier than usual, and Helen Brewster went home with her to get a book which Jane promised to lend her; but she did not wish to let her mother know that school was done, as she might be wanted to help her in some way, or to play with the baby. So she opened the door very softly and crept up stairs on tiptoe. A call from the sitting-room, "Jane, is that you?" It was her mother's voice, but Jane did not answer the call. She crept down and out again, and did not get back for some time. "I thought I heard you come in some time ago," said her mother; "I wish it had been you, for I have needed you very much. Willie has been very sick." Jane said nothing, and how she felt you can perhaps imagine.

We have followed Jane through a part of the day, and have seen her just as she *was*, not as she *seemed* to be to her mother and teacher; and what do you think of her? There are many children like Jane, and perhaps they will see themselves in her. Jane, you see, was not a truthful child.

"But she did not *tell* any lie," some one will say. No, but she *acted* lies, and you see in how many things she deceived in half a day's time. "Little things," perhaps you will say. But little things show what we really are, and what makes up the character. There is no habit more dangerous than that of deceiving in little things, because it is so easily fallen into. Let every child who reads this examine his conduct and see if he is in danger of sliding into it. All deceit is displeasing to God. "He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight." This is what God says about it. Can you find this verse in the Bible? It would be well for you to memorize it and always remember it when you are tempted to deceive or act a lie.

Truth is as impossible to be soiled by any outward touch as the sunbeam. —MILTON.

The victory of success is half won when a person acquires the habit of honest toil.

MY DUTY

"Thy mercies, O Lord, are new every morning." And who is he that has not experienced the strength-renewing truth of these words!

This is the beginning of a new day.

God has given me this day to use as I will. I can waste it or use it. I can make it a day long to be remembered for its beauty, its joy and its achievements or it can be a day filled with pettiness.

What I do with today is the utmost importance because I am exchanging a day of my life for it. At the dawn of tomorrow this day will have vanished forever, but it shall hold something I have traded for it. I want it to be gain not loss, good not evil, a shining success not a dismal failure.

Here is a glorious new day, and here I am. God is merciful, He will not expect more of me than I am capable of giving, but I must live up to my best.

"Naught else is worthy His love."

Today there will be beauty, I must be careful to miss none of it. Today there will be cries of people in distress and I must hear and answer.

"Lifting on another's burden brings enlargement to the soul."

Through all the hours of today will creep in moments of temptation, but I must not yield.

Today there will come times of tension but I must not speak or act rashly or impulsively.

Yes, today is a day of great opportunities, and I must be ready to take advantage of each and all of them as they come to me.

May the strength of divine hope be sufficient for whatever responsibilities this day may bring, and when day has donned its star-studded robes of night may I look back without regret and forward with radiant spirit and thankful heart.

AN APOLOGY

Is often a debt of honor.
Is a friendship preserver.
Is an antidote for hatred.
Is never a sign of weakness.
Costs nothing but one's pride.
Always saves more than it costs.
Is a device needed in every home. —Sel.

The road to wisdom is measured by the sorrows we have to undergo.

Happiness is the art of finding joy and satisfaction in the little privileges of your life.

Stop worrying about things that can't be helped and do things which can be done.

Meditations

On the Word

"Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof" (Proverbs 18: 21).

The wording of the latter part of this text in our common version of the Bible borders on the ambiguous, the antecedent of the pronoun "it" being left in doubt. Perhaps it was fully intelligible to the savants of King James I, but to us the modern-language translations make it clearer. Dr. Moffatt's translation is especially to the point: "Death and life are determined by the tongue: the talkative must take the consequences."

In both human and Divine literature, the man of many words is the target of much uncomplimentary criticism. The babbler has few friends, if many imitators; the curse of an unstanched speech is well known to breed troubles out of all proportion. A wagging tongue, we are told, has often shaken out its master's undoing. This potent little member, apparently so small and weak, is compared by the Psalmist to a sharp sword, and termed by the Apostle James "an unruly evil, full of deadly poison" (ch. 3: 8). "The stroke of the tongue breaketh the bones," says the sage Yahshua ben Sirach. "Many have fallen by the edge of the sword, but not so many as by the stroke of the tongue" (Ecclesiasticus 28: 17, 18, Douay Version).

Most of us do not realize the danger of playing with words. We recall the old school-book parable of the man who confessed to his priest that he had slandered his neighbor. How should he atone for the injury? Gravely the priest handed him a bag of feathers and instructed him to lay one at the gate of every person to whom he had repeated the calumny. This accomplished, he reported to the priest and was told to go out and gather them all up. This, of course, proved to be impossible; the feathers had gone with the wind.

"You see, my son," said the priest, "the impossibility of recalling words, once they are spoken."

Much has been said, both in this column and elsewhere, of the imperative need for better control of the tongue. Much *needs* to be said, for the tongue requires a lot of taming. But are we *doing* as much as we are saying about it? The spirit is willing, but, alas! the flesh is weak. We all are aware, consciously or subconsciously, that the sound of one's own voice is the sweetest music to an uncircumcised ear. Nor does this rule apply only to "the other fellow." In view of the many pitfalls of speech, we see that silence has a definite value. We seldom regret our silence, but how many bitter moments our words have given us! "The talkative must take the consequences."

"Silence is golden"—at the proper time. The Wise Man avers "there is a time to keep silence, and a time to speak" (Eccl. 3: 7). Note the order of these two things—silence before speech—for it is not accidental. The tongue is not basically an instrument of evil; in fact, it is entirely neutral by nature, and its perversion is a symptom rather than a disease of the member itself. Behind it lies the heart or mind of its possessor, and the oft-abused tongue is merely the outlet. "Of the abundance of the heart the mouth

speaketh," said the Son of man, who knew as no other has known what is in man (Matt. 12: 34; John 2: 25). The deadly poison which flows through the tongue proceeds from a deeper source, and that is where treatment of the disease must begin and end. "Make you a new heart and a new spirit, for why will ye die, O house of Israel?" (Ezek. 18: 31).

The making of this new heart or mind requires time, and this is the period when silence and watchfulness are most essential. The prophet admonishes us (Isa. 58: 13) not to do our own ways, nor find our own pleasures, nor *speak our own words*; and while we are educating the mind to conceive and the tongue to speak only the thoughts of the Almighty, it is a simple and safe and wise rule—abhorrent as it may be to our nature—to reduce the output of words and concentrate upon improvement of the quality thereof.

After the time for silence comes the time to speak. Speech is not inherently evil, but has been perverted. Speech was created that we might say pleasant and helpful things to one another, and that we might praise our Creator. Of these things there cannot be too much. "A wholesome tongue is a tree of life" (Prov. 15: 4), and the regrettable thing is that it is so rare.

The Psalmist David, whose bitter struggles with himself make him one of the most understandable of Scriptural characters, describes aptly the conflict and triumph of the man or woman undergoing this process of purification and re-education (Psalm 39: 1—3):

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle while the wicked is before me. I was dumb with silence; I held my peace, even from good; and my sorrow was stirred. My heart was hot within me; while I was musing the fire burned." The fire, or Word of the Lord (Jer. 23: 29), must burn fiercely to melt out the dross and incrustation of evil inclination and wrong habit, before we are in a condition to speak with safety. But after the fire has done its work—"then spake I with my tongue." Now we can talk to our heart's content, because our heart is purified. Now we can freely speak the words of God, infinitely higher than our words because His thoughts are loftier than ours (Isa. 55: 9). Now we can say with the Psalmist, "My heart is inditing [bubbling up with] a good matter . . . my tongue is the pen of a ready writer" (45: 1). Now we will discover situations where silence would be criminal; where failure to speak the word of warning or encouragement might contribute to the downfall of another.

Death and life are determined by the tongue; it reveals our spiritual condition just as our blood pressure reveals the state of our arteries. If the words of our mouth are in righteousness, it is evident that we are in the way of life; if speaking foolish, vulgar, profane, vainglorious or rebellious words, it reflects a diseased condition, the end of which is everlasting death. Remembering that every inclination of our nature is downward, to the level of the beast and the savage, we will do well to maintain a ceaseless, vigilant watch over this troublesome but valuable little member, regarding it as a mirror of our inner life correcting the trouble at the source that we may not be compelled to eat the bitter fruit of an unbridled tongue and an unregenerated heart. The rewards of discipline are too great to miss, the price of indulgence too high.

Your Questions Answered



BIBLICAL PERSONAL CURRENT

Do you have a question? Personal replies to Biblical questions will be sent to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. The MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

Why was Achan's family destroyed when he sinned?

It is certain they were not destroyed because Achan sinned, if *they* had not been involved in some way. Because God's own rule is: "The son shall not bear the iniquity of the father. The soul that sinneth it shall die" (Ezek. 18:20).

The record does not disclose the reason why they died also. It is possible they knew of his taking the spoil (which they had been forbidden to do) especially when it was hid under his tent floor, and they did not expose his sin, for Joshua had to go through each tribe man by man to find the offender. We can take a deep lesson from this not to allow our sympathy to conceal the sin of another, at any time, for any reason, but to stand for the right.

Are our good works saved and our bad works destroyed? I have been told that is the meaning of I Cor. 3:12-15.

The theme of this chapter was that Paul and Apollos were laborers together with God, working to place men and women on the true foundation, that is: Jesus, the prophets, and apostles (Eph. 2:20, 21). Paul was referring to these converts as their "work" in the Lord, the same as he did in I Cor. 9:1, 2. Some of the definitions of the Greek word which is translated "work" are: "Business, work, industry." So beside Paul's own individual work to keep under his body and bring it into subjection, he also preached to others and worked to help them gain the crown of life for which he labored. As an example of some fruits of his labor we read of Timothy and Demas. Timothy is undoubtedly one of his works which will abide and for which he shall receive a reward; while he will suffer loss for Demas who shall be destroyed by fire or at the Judgment Day. (Fire signifying the judgments of God, II Tim. 4:10.) But Paul himself shall be saved in any event for he fought a good fight, finished his course and kept the faith and knew the crown of life awaited him. Those who, like Timothy, prove faithful would be added stars to that crown, *work* that he would enjoy the benefits of through eternity. These are the *works* referred to here. As to our individual works, the reward will be according as we have worked: complete work, complete reward; partial work, partial reward. To be saved eternally the qualification is: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Will there be sickness and death during the Millennium? If no sickness, what will cause death?

There will be death, but no sickness. The end of life will come painlessly and only at advanced age. A phenomenon such as this occasionally occurs with elderly people today.

The Prophet Isaiah is specific: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed." "The inhabitant shall not say, I am sick" (Isa.

65:22; 33:24). The context in which both of these texts are used associates them with the Millennium.

During this time Christ the King and His 144,000 worthy associates, "kings and priests," will have been made equal to the angels so they can die no more. They will have been saved for time and eternity. The taking out of the great multitude of people—a great unrevealed number—which will complete God's plan to fill the earth with His glory, will be accomplished during the thousand years. These people will live normal lives of human beings: marry, raise families, build homes, engage in fruit raising and husbandry. Life will be peaceful and secure, and as the result of proper education and training the people will be relieved of many of the stresses and strains of the present. At the close of that thousand-year period all who have died during that time will be resurrected and judged. The wicked will be utterly destroyed, the righteous rewarded with immortal life, and from then on death itself shall be known no more to earth's inhabitants.

What does it mean to "fear the Lord"? I think we should love Him.

Fear and love in the Bible sense are identical. To fear the Lord is "to hate evil, pride, arrogancy, the evil way, and the froward mouth" (Prov. 8:13). To love Him is to keep His commandments (I John 5:3).

As Christians we must fear. We should earnestly "fear lest a promise being left us of entering into his rest" we should come short of it by letting His commandments slip (Heb. 2:1). The fear of the Lord brings comfort and peace of mind; we are never disturbed by it.

What did Jesus mean when He said in Matt. 25:29, "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath"?

The parable of the ten talents of which verse 29 is the conclusion, expresses our privilege and our responsibility in God's service. Whether our talents be the one or ten, our service must be in proportion to our capacity. All to whom the Truth is entrusted have the ability to obtain perfection of character and thus merit eternal life. Over and above that ability all likewise have some degree of capacity for service in furthering the cause of truth and righteousness. It is to this—the capacity for service—that the parable of the talents refers. The five and ten talent servants have proportionately greater abilities to add glory to their crowns, as it were, as Paul, Daniel, Abraham, etc., and are responsible to devote that ability to God's service.

But the moral of the parable is that however limited one's capacity—though it be equivalent to only "one talent"—that talent must be *used* and not *hidden*. If we of lesser capacity fail to use our talent to promote the work of the Lord, at His return He will pronounce us "unprofitable servants," and even that which we have (this mortal life, together with all further opportunity and capacity for service) shall be taken from us and we cast into "outer darkness." To those who have been faithful, God will add and multiply endless blessings through all eternity. See II Pet. 1:2-4; Eph. 3:20; I Cor. 2:9.

Gems of Life for Youth

MEDITATION

MEDITATION is the soul's perspective glass. It is thinking that makes the perfect man or woman. To live without thought in life is simple, barren existence. There is in youth a natural impulsiveness which is highly detrimental to the soul's best interests. In itself this is not wrong; but personal usefulness depends upon its being controlled and brought into subjection to the mind's judgment.

The first and hardest lesson of life to learn is to subdue and chasten the inborn impulses of youth. His soaring ambition, his reckless hopes, his daring courage must be held in check by the rein of sober sense. The curb and bit must be put on and drawn tightly, and this must be done by his own hand. In his hours of meditation he must form his plans, lay out his work, breathe his prayer for victory, and pledge eternal loyalty to his purpose of right. Others may assist him by encouragement, by advice and solemn warning; but the work is his own. If he has learned to think, he has within an element of safety found nowhere else.

What can be more distasteful than the actions of impulsive people? Today they are borne on the gale of the wildest pleasure—they are more giddy than the feather tossed in the breeze; tomorrow, in darkness of spirit, despairing and wretched, because their hot-brained fancies failed to give them peace and joy. Today they thoughtlessly act as their impulses lead them; tomorrow they are full of regrets about the mistakes and blunders of yesterday. They give full vent to whatever impulsive feeling happens to come uppermost, changing more often than the wind, and reflecting as little upon their variations. It is the office of meditation to train and subdue these impulses.

The fault is not in the joyousness of spirit which accompanies youthful action, but in the impulsiveness with which they are indulged. The feelings come forth as masters, whereas they should be servants, subdued, but joyous. The fruit of meditation is propriety of action. There is a simple and beautiful propriety, pleasing to all, which gives grace to the manners and loveliness to the whole being, which all should strive to possess. It is neither too grave nor too gay, too gleesome nor too sad, nor either of these at improper places. It is to be joyous without being despondent, to speak plainly without giving offense, grave without casting a shadow over others.

Meditation should sit on the throne of the mind as the counselor of the mental powers; and thus, by early habits of obedience, even the passions will become powers of noble import, contributing an

energy and determination that will wrest victory out of every conflict and success out of every struggle. To secure this blessing, one must early learn to hold counsel within himself over every desire and impulse that rises within him, over every action of the soul, and see that at all times obedience is yielded to the dictates of this counsel. To be successful in this he must be always watchful, always guarded, always striving for the more perfect attainment of the great object before him.

He who cannot command his thoughts must not hope to control his actions. All mental superiority originates in habits of thought. Take away thought from the life of a man and what remains? Many minds from want of training cannot really *think*. It is of great importance that right habits of thought be formed and fostered early in life. A person may see, hear, read, and learn whatever he pleases; but he will know very little beyond that which he has thought over and made the property of his mind.

Become master of your thoughts so that you can command them at your pleasure. Whenever you read have your thoughts about you—that you feed your mind only that which will promote godly action. Read only that upon which your thoughts shall dwell with profit when your book shall have been laid aside. He who reads only for present gratification, and neglects to digest what he reads, nor calls it up for future contemplation, will not be likely to ever know the extent of his own powers, for the best test calculated to make them known will remain unemployed. Consider the great field which is before you. Into whichever department you take your way, you will be amazed at the magnitude and grandeur of the objects by which you are surrounded, and your mind will be filled with the most exalted conceptions of the goodness, wisdom, and power of the Creator.

Many lives are wrecked through thoughtlessness alone. If you find yourself in low company do not sit carelessly by till you are gradually drawn into the whirlpool, but *think* of the consequences of such a course. *Think* before you touch the wine cup. Remember its effects upon thousands, and know that you are no stronger than they were in their youth. *Think* before you allow angry passions to overcome your reason. It is thus that murder is wrought. *Think* before, in a dark hour of temptation, you allow yourself to drift into crime. *Think* well ere a lie or an oath passes your lips, for a man of pure speech only can merit respect. Think of things pure and lovely and of good report; think of God and of heaven, of life and duty, and your thoughts being thus elevating and inspiring, your life will be full of good deeds and pleasant memories. *Think!*

